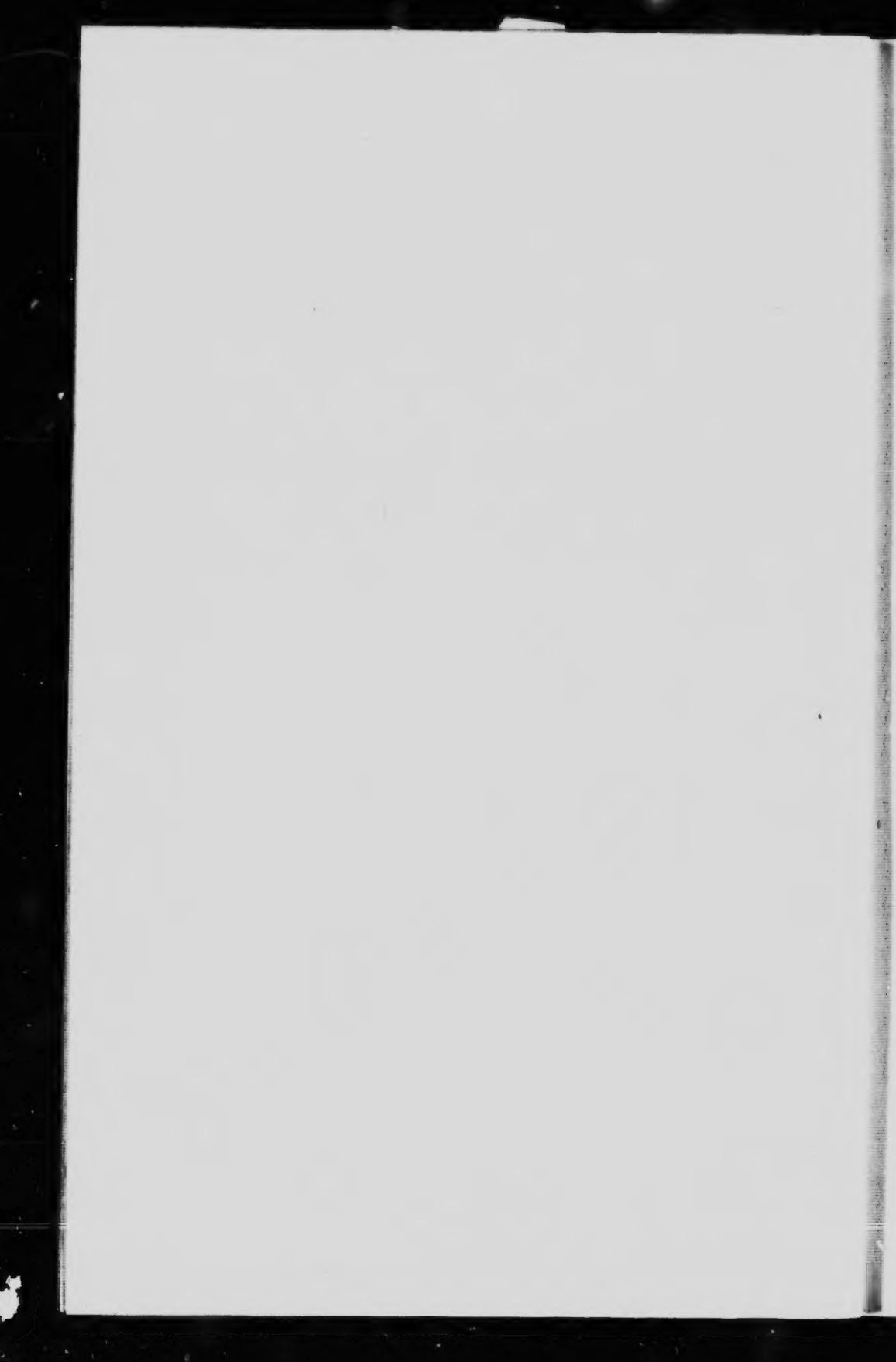


FRAGMENTS *of* PHILOSOPHY



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BY
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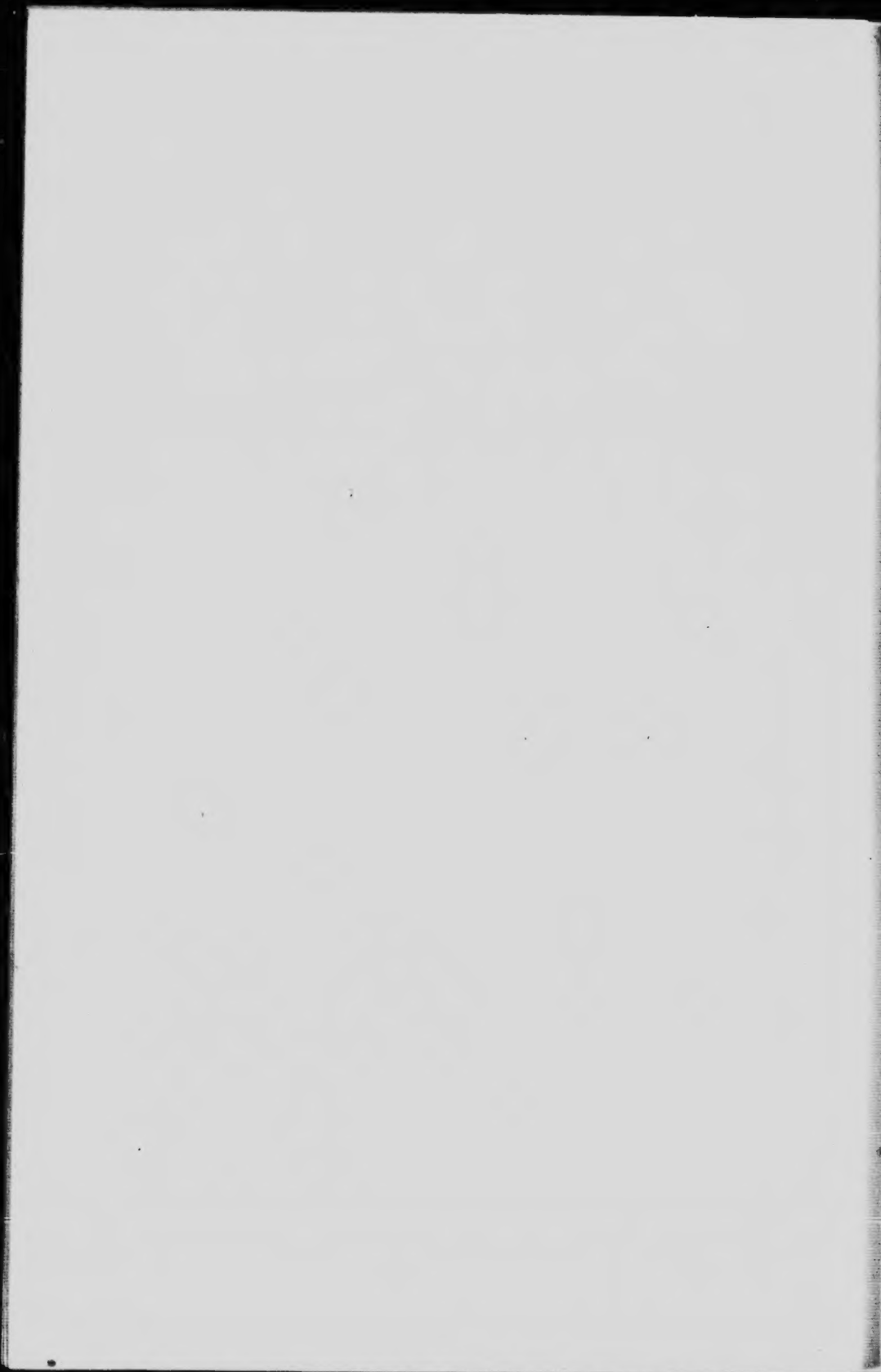
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EDUCATIONAL REFORM

UNNECESSARY work is a great hindrance to progress. There is more or less of it in every line, but perhaps in no other is there so much as in the educational.

Commencing with the public school, we find that a large part of the children's time is wasted in learning things which they soon forget, or which are of little or no practical value to them. School work should be appropriated according to circumstances as much as possible. A pupil who, unfortunately, has received little learning, and whose school days are nearly over, should not be taught as many subjects as one of the same age who has prospects of getting a good edu-

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cation. The former should be instructed only upon subjects which will be the most helpful to him in daily life later. None of his time should be occupied in learning scientific names and other things which will be of no practical value.

Such a pupil should be given special training in reading. The chief aim of any school teacher should be to get every pupil to the stage where he can read with ease. No one can become fond of reading as long as he finds it hard work. Anyone who is able to read without difficulty and has a fondness for reading will likely become a widely read person, but if he has not reached that point he is apt to lose nearly all he has ever learned at school and will never become a good reader.

A pupil who is not far advanced and has but a short time to go to school should be well drilled in letter writing, every day problems in arithmetic and the subjects most helpful to anybody. In teaching any child, attention should first be paid to practical subjects. It is often found that one who has gone to school a good deal has very little of that sort of knowledge, and the reason may not have been that he was stupid but that his

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time was largely wasted on other kinds of learning.

There is not only much work wasted in public schools, but there is perhaps proportionately more in colleges. A student in preparing for a profession must first pass examinations on many subjects which are of no use whatever in the practice of it and which he scarcely ever thinks about after the examinations are over. To prepare for the examinations takes a lot of work, time and money. The programme of subjects should be altered so that anybody can prepare himself for a profession without wasting anything upon subjects which will be of no benefit to him in practice. That does not of necessity mean a short or easy course. Let time which is spent upon unnecessary subjects be taken by extra work upon those relating to his chosen profession. In that way professional people would, as a lot, be more competent than they are under the present system.

There is probably no class of professional people whose time has been wasted as much as specialists in the medical line. A large percentage of medical students intend to

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specialize, but a student is not allowed to proceed in his chosen branch until he has taken the general course, which takes several years and a lot of money. As a rule only a small part of the general course is necessary for the special. A specialist in a branch in which performing operations is never required does not need to know anything about it. One who attends only disorders of the eye, ear, nose and throat does not need to know anything about amputating a limb or giving treatment for the hundreds of other ailments a human being can have. In fact a specialist will not take a case apart from his own branch and when out of practice could not do it justice if he would. Why should he ever have learned anything about it? Let him take of the general course only that which is necessary for his special line. Many people who would like to study and practice a certain branch, and could make a great success of it, do not attempt to prepare for it on account of the necessity of first taking the general course. The general course is proper for a general practitioner but unnecessary for a specialist. Let the general course be excluded and if necessary let the special courses

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be made more severe than they are. Better results would thereby be attained.

In dentistry, however, a student is permitted to qualify without first taking the general medical course. Nobody claims that a dentist would be better if he had taken it. But there is just as much reason that he should take it as that a specialist in any other line should.

The medical specialist is not the only professional person who has to acquire a lot of unnecessary learning. A law student who intends to devote his talents to civil cases should not be forced to study the criminal or any other branch. A student of civil engineering who intends to follow mining should not be compelled to study railway or any other kind. Nobody should be forced to learn anything unnecessary before proceeding with his chosen branch.

Many very successful practitioners have had great difficulty in preparing some of the unnecessary subjects and many who would have been very successful in a profession have, on that account, taken instead, work for which they have less natural talent.

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Any one who desires to take up a profession should be allowed to prepare for it without passing examinations on unnecessary subjects. A physician or a lawyer who has first to pass examinations on euclid and algebra does not need them any more than does a stenographer or a musician whose prescribed courses do not include them. Of what use can a knowledge of those subjects be to any one in performing a surgical operation or in trying to prove a legal right? If a student calculates to become an astronomer or a surveyor, they will be needed, and he should begin early to learn them, but they, like many other prescribed subjects, are unnecessary in most lines. There is no more reason why a professional man should be compelled to acquire unnecessary knowledge than a tradesman should.

Some claim that a student should take the general course in order to find out to which branch he is best adapted before specializing. That may be of some benefit, but the cost is too great. They might as well say that he should take part of every profession in order to find out which one he should choose. Furthermore, they might as well say

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that anybody should try all sorts of work before deciding upon the kind to follow.

Many educationists maintain that the study of some subjects which have little or no practical value is splendid training for the mind. No doubt it is, but to what extent, there is no evidence. But practical subjects will also train the mind. It is probable that if a student took as much interest in the former as in the latter, they would develop the mind better, but on the whole, it is impossible to tell whether they would or not. A student naturally takes much more interest in subjects connected with his expected life-work than he does in those which will be of no practical worth to him and it is, therefore, reasonable to suppose that, in a given length of time, he will accomplish more mental development by studying subjects in which he is interested than those in which he is not. Even if certain subjects which are of no practical value do train the mind better than the others, the difference cannot be great enough to make up for the time and money they take.

If certain educational matter which is of no practical value should be acquired for the

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sake of mental development, how much of it should be taken? Can the educationists calculate the proper amount or do they merely guess? Authorities disagree as to which subjects develop the mind best. The matter prescribed is simply what custom calls for and not what is needed.

It is unwise for anybody who wishes to be of service to his country to spend much of his time in obtaining unnecessary knowledge. What amount of time has a student to spend on it? A line must be drawn somewhere. A great many have no time at all. If a student desires to take such training, let him do so, but he should not be compelled. If left to the students themselves, few would spend much time on subjects which are not needed. They would apply their energy to subjects which would be most helpful to them in their chosen professions and which, on that account they would better enjoy studying.

Many people think that the acquirement of knowledge of unnecessary subjects cannot harm a professional man and may benefit him mentally. It would no' harm a medical doctor to have first studied law for a few years, a lawyer to have studied medicine or

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either to have taken a course in civil engineering or some line apart from his chosen profession. But it would take a lot of time. The number of years of practice for the average professional man is not very great, therefore, a few spent in unnecessary study shortens the period of practice by a big percentage.

After all, it is not unreasonable to suggest that the prescribed unnecessary study really does harm. It not only takes time to prepare the work and time to earn the money for the purpose, thereby taking a good many of the best years of a person's life, but it does harm to the public, who have on that account to pay extra for professional services. Ask a specialist of any profession why his fees are so high and he will refer to the long, expensive college course he took. A dentist will charge for a certain amount of work only a small part of what a medical specialist will. It would not do a dentist any harm to first take the general medical course but he would charge accordingly and the purses of his patients would be greatly affected. If a medical specialist in any branch did not have to take the general course he would do his work for a small part of what he charges. There

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would be more competition and, therefore, more and better practitioners. If anything should be cheapened, when possible, it is medical treatment.

Many people realize the need of reforms which would abolish compulsory learning of unnecessary things. They should take steps for the purpose of bringing about the desired changes. The great reason that reforms in that regard are hard to make is that the prescribing of subjects and examinations is controlled by practitioners of the professions. Before any changes could be made, the government of the country would have to place the control of each in the hands of people, the majority of whom are not engaged in the profession and, therefore, are not personally interested. There are some practitioners who would be willing to sacrifice their personal interests for the sake of other people but, as a whole, they are not willing to do so. They are more apt to make changes which would be of benefit to themselves. They have all taken the prescribed courses and are unwilling to let others practice without taking them also. They do not want the courses to be made easier for others because

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that would mean more competition and reduction of fees. A great hindrance to the making of such reforms, is that people in general have a mistaken belief that it is necessary to let the professions be controlled by people engaged therein and, therefore, they place confidence in them. The controllers betray that confidence by protecting themselves. As long as each profession is controlled by practitioners of it, the needed changes will not be made.

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MONEY

The benefits which can be derived from money, when it is properly used, justify any person's desire for a certain amount of it.

Money equalizes social advantages of people to a great extent. A person who is unfortunate in respect to natural endowment would be permanently placed in a position inferior to that of a fortunate one but for his chance to improve it by the help of money which he may get by inheritance or may make.

It is nevertheless well that money is not the only thing which can give advantages. While there are people who are favored by both money and natural endowments, and others by neither, the percentage of unfortunate ones is not nearly as great as if enjoyment of life depended upon one or the other.

But when has a person plenty of money? Anybody should be satisfied when he feels

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sure that he has enough to procure in future all that is good for himself and dependents, and that any more he might accumulate would only be for the purpose of making still more, and so on. All he could amass above that amount would be of no practical value to him. It could give him no extra insurance against want and no other pleasure, except that of heaping up wealth which would replace the former and more pleasant experience of striving to reach that independent position.

The amount necessary for a person's independence is adjusted by circumstances. In some cases it may be quite large. A young or middle aged person, desiring many things which can be obtained with money and having dependents of the same nature, may require many times as much as an old one with nobody to support and little or no desire for expensive pleasure.

Anybody who has reached an independent financial position should give whatever extra he makes to needy causes. But people may say that if everybody did that it would do more harm than good, and probably it would. It might encourage laziness, lessen desire for political reform and have other bad effects.

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There is, however, no cause for alarm from that. While everybody should give away their surplus money, only a few will do so. Under the present political systems of countries, there is plenty of room to do great good with all the money that will be given.

It might be claimed that under the present systems of civilized governments, very wealthy men are necessary, that big concerns could not be operated otherwise. Investigation will show, however, that frequently the heads of important establishments, managers, directors, etc., are not and never were very wealthy themselves.

An occasional financier starts to give very liberally after he has amassed a sum of money many times greater than that necessary for independence. It is right for him to give it but he did not commence at the right time. The money he thinks he should give away he did wrong to save. The one who gives away all the money he does not need, as he makes it, deserves much more credit than the one who heaps it up to give away in big quantities.

The policy of giving away all the money made after an independent stage is reached

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does not mean, however, that anybody who is not in that position should not be expected to give any. He should always give some if possible, and liberally in accordance with his prosperity, especially when he gets to think that an independent financial position is likely to be realized. He would not only do good to others with the money but he would set a good example to fellow citizens. Besides, it would do good to himself by helping to prevent the growth of the faculty of stinginess. Nearly any man, when unable to give away much money, intends to give a great deal if he ever becomes able to do so. But if he does not in the early part of his career develop the habit of giving, he will likely get so greedy for money and stingy that he will never commence to give liberally if the time comes when he is able to.

While the chief ambition of many people is to acquire wealth, people as a whole have not as great a craving for it as is generally supposed. Greed for riches is usually estimated from the actions of the greedy rich and not from the masses. There are many people including some of the brainiest, who have sed to seize opportunities to become

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very wealthy and many more who have clearly shown in other ways that they have no desire for great wealth.

Moreover, there are many people who would show no desire for riches if given a chance. Naturally most of them haven't the money-making gift and, therefore, very few of them ever get into a position to show that they do not desire wealth. Those who have ability to gain riches are usually of the sort who cannot be satisfied. Many who would give away money liberally are unable to show that they would. The man who will give his last dime to one whom he thinks needs it more than he, would no doubt give big donations to charities if he were able.

People are often only laughed at for saying that they do not want any more money than enough to give them a comfortable independent living and probably some of them would not act upon that idea if given an opportunity, but there are nevertheless many who are sincere, and if given the chance, would prove themselves so. Even many who are striving hard to make money are doing so from no ambition to get very rich but merely to gain that independent position.

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The common belief that the more money people get the more they want is far from correct. Evidence of lack of greed for money is, somehow, not given much publicity but that of the craving for it is. People in general are therefore misled in that regard.

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APPRECIATION

A person who thinks that he has been unfortunate in respect to the getting of pleasure from life does not seem to realize that anybody's enjoyment of anything cannot be measured by the amount he gets. If a person frequently obtains a pleasure, he cannot appreciate it each time to the extent he would if so favored but seldom.

Evidence is plentiful that anybody can be given pleasure so bountifully that he will get tired of it, no matter how much he enjoyed it at first. The most humble, unfortunate individual can recollect experience of that. There is no worldly enjoyment of which anybody could not be made weary in a short time. For example, a public man who is accustomed to presiding at banquets and being honored at various brilliant affairs may be envied by people who do not know that, in many cases, he would be very glad to be excused and permitted to spend the time quietly at home.

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The amount of pleasure to be received from anything does not depend as much upon the merit of the source as the appreciative spirit of the receiver. A person will look back upon one of the first grand entertainments of any kind he ever attended with much greater pleasure than far better ones he attended later. The more one gets of a pleasure the less he enjoys it.

An appreciative spirit is the most valuable thing in connection with pleasure. Nobody is more to be pitied than the one who is given everything he desires until he is unable to really enjoy anything. A person who is able to obtain all he wants of something he enjoys would be wise to deny himself of part of it, so that he could enjoy the remainder better. That would, of course, be an unsatisfactory proceeding, but the person who is denied it without his own help is fortunate. It is better for anyone to have a good appetite for something of which he gets only a little, than to get a great deal but on that account not to be able to enjoy it.

The pleasures of fortunate and unfortunate people are equalized to a great extent by difference in appreciation, due to the former be-

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ing more accustomed to them. Nobody can tell which is the better off, one who is given almost everything he wants but gets little satisfaction therefrom, or one who gets little but greatly enjoys it. While we may assume that on the whole, one getting a large amount derives more pleasure than one getting a little, the difference is not sufficiently great to justify the amount of envy and regret some people show.

When we see the unfairness which exists in regard to what people get of the world's gifts, and while we should always support plans which promote equality, it is consoling to realize that people come very far short of enjoying anything desirable in proportion to the amount they receive.

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SPECULATING

Speculating is an unproductive occupation. Most branches of business are necessary but it is not. A speculator adds nothing to the wealth of a country and even does not help to pay for his own living. The man engaged at productive work must then do more than his share in order to support the other. The speculator is a much greater burden to a country than the beggar, for the latter generally gets a very cheap living; but the former usually lives in luxury and the greater the luxury the greater a burden he consequently is.

A man who has done his share of productive work but who, owing to misfortune or poor business ability, has little or nothing for his old age, should nevertheless feel consoled by the thought that the country owes him a living. But anyone who has spent a great deal of his life in speculating has no right to make that claim whether he has been successful or not.

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When a real estate boom is over it is generally found that the speculator who has had success has lost all the money he ever made, he having reinvested his profits. He did not know when to quit. Most people know when property has reached a reasonable price but nobody has ability to tell when investors in general will become afraid and quit raising it.

After a boom the speculator who has made money but lost it all again will wish he had retired from the business when he had a certain amount. But if, instead of losing, he had continued to prosper for a while he would, for the time, have been very glad he did not quit when he had the smaller amount. So nobody knows when to stop. The proper policy is to never start.

By purchasing farm land, city lots or anything else for the purpose of speculating, anybody indirectly praises his own business foresight very highly. He will buy a piece of property which he and many others know was for sale for some time at the price he paid. By raising the price he really tries to impress people with the idea that he, and he alone, was clever enough to see the reason for an increase in value, and to seize the op-

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portunity of buying it exactly at the time the increase took place. He could not have procured the property if somebody else had purchased it a moment previous.

Whenever a man buys property and sells it at a profit nearly all the credit for the success should be given to luck and not to business ability. Nobody knows that any property is going to advance in price, unless there is, in connection with the business, graft of which he shares the control. A real estate dealer will try to show people that certain property he wishes to sell must increase in value, but if that be so, why does not one of the multitude of better business men than he buy it? Many of them would readily do so if they thought a good profit were certain or even probable. Many a speculating venture which resulted very successfully was nevertheless a very foolish one, for it might have been a great failure but for good luck.

One of the most injurious things speculating does is to deprive necessary occupations of many men who could be of very great service to their country but are lured away by its possibilities. In boom days necessary

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work does not get as good attention as at other times because it is harder to get competent men. In such days the number engaged in speculating is astonishing.

Speculating is a bad business for a country but as long as it is permitted there will be a good many people engaged in it. The only remedy is the making of laws which will prevent it as much as possible, and they could be made if the majority of the people demanded them in a proper way.

After all, many good business men will not speculate under any circumstances. Some will not because they think speculating is not an honest business and others because it is too risky. They realize that it is but a game of chance.

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VOTING QUALIFICATIONS

Anybody who claims that a person who does not own a certain amount of property should not be allowed to vote on political questions exposes a selfish and domineering nature.

It is very unfair to any citizen who does not own property to be allowed nothing to do with the making of laws which he must obey. A penniless person may have done more for his country than a wealthy one, the financial circumstances of each being frequently due to bad and good luck respectively.

It is most inconsistent to deny a man a vote but to call upon him in time of war to fight for the country. At that time a poor man is of greater value to his country than a rich one, because he is liable to be called first.

To make it necessary for a person to own a certain amount of property in order to get a vote would encourage roguery. If anyone

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had not quite enough to qualify it would be easy for him to do dishonest things which would make it appear that he had.

If it be right that ownership of property is the only just qualification for voting, it must be right that voting power should be regulated according to the amount of property. If a citizen should have a certain amount to get a vote, he should have two votes if he has twice that much, or vote according to the amount he has. It would not be fair for the voting power of one with just enough property for a vote to be the same as that of one with hundreds or thousands of times that much.

If people were allotted votes according to the value of their property, a person with enough for one or a few, but less than the average, would have less weight than he would have under the "one-person-one-vote" system. Many a property owner who would have one or a few votes and who is opposed to the letting of non-property owners have the franchise does not know that he is better off himself under the policy he condemns. He opposes the system by which he profits.

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If people had votes according to the value of their property, the very rich would have such a great majority that they could soon overwhelm the smaller property owners in politics. They being fewer in numbers, could co-operate more easily than the others and, having the advantage of wealth, would gain and gain in power until they could severely suppress all who didn't belong to their class.

When investigated, it is always found that a man who says that any person without a certain amount of property should not have a vote, is the owner of that amount himself, and that if he once was not, he would not then advocate that p-

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GAMBLING

Anybody who indulges in a game of chance generally defends his actions in that regard by claiming that any risk a person takes in an attempt to provide for himself and dependents, or to improve his financial circumstances, is but a form of gambling. He will give, as examples, the farmer investing in a crop, which may yield him good returns or nothing, or the business man investing in something which may enrich or impoverish him. He will thereupon claim that the game of chance deserves as much respect as any other means of making or losing money.

He does not, however, take into consideration that raising crops and most lines of business, while risky, are necessary for the maintenance and comfort of the human race but that the game of chance is not. Apart from its degrading influence, humanity would be better without it, because the professional gambler or operator of a game of

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chance gets his living, and generally an expensive one, without producing anything to feed or help his fellow citizens in any way, while the deserving producer being compelled to support the gambler has, therefore, less for himself of what he produces.

A mild game of chance is often respected because many respectable people indulge in it, but it has a worse influence than the most vile form of gambling. Just as a respectable, moderate drinker will cause more men to start drinking than will a degraded drunkard, a mild, respected game of chance will cause, to form the gambling habit, men who would never have started on a disreputable kind.

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INTEREST ON MONEY

Probably the average person could not spend a short time more profitably than by learning a few figures about interest on money. A table showing how much a dollar will amount to at various rates, for various periods, should be memorized by everybody.

Anyone is able to tell how much, or about how much, any sum of money, at any rate of interest, will amount to in a year, or a few years, but most people would be astonished upon hearing what it would amount to in a great many years if compounded annually or oftener. Few people know that one dollar at 6 per cent. compounded yearly will, in fifty years, amount to \$18.42. It is of course impossible for anybody to tell exactly the rate of interest at which it should be reckoned for long periods because, to anyone, money is worth different rates at different times. To some people money is always worth much more than six per cent.

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A conservative estimate will show, however, that a small amount made or saved by anybody in youth will mean a big one for him late in life, unless financial misfortune plays a part. It can be easily seen that a man of seventy might have been a great deal better off if he had not parted with a small quantity of money at the age of twenty. A sufficient knowledge of interest will enable anybody to understand how two elderly men, with only a little difference in their money-making or money-saving tendencies, are sometimes worth vastly different amounts. If children and others were given thorough drilling on a few useful interest tables, extravagance would surely be greatly reduced.

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POLITICAL PARTYISM

Partyism in politics may never disappear but evidently it is decreasing rapidly. While there are still many strong partisans, and while nearly all electors have party inclinations, it is much more common now-a-days for people to vote against their party than it was a good many years ago. There was a time when a political orator would be cheered, where he would now be jeered, for eloquently declaring that he had always supported a certain party and that his ancestors had done likewise. In order to keep abreast with the times people must let party spirit decrease.

While devotion to political parties is lessening, a very injurious amount of it still exists. It is an exposure of poor principle or ignorance for anybody to admit, or show by his actions, that he is a strong partisan. He either practically confesses that he supports his party even when he knows it is in the wrong or claims that it is always in the

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right. Anybody should be able to understand that any party must sometimes be wrong. For bad political conditions many strong partisans lay blame on things which do not deserve it as much as does their devotion to party.

Political parties may be necessary but slavery to them is not. A good citizen can be a member of one but he should always vote against it when he thinks the policy of another is better.

No doubt there are some who really believe that their party has been and is the best one for the country but strong party feeling is generally due to spitefulness. At election time the stiff partisan is keen to see his side win, usually more to avenge opponents for winning previous elections, than from the belief that its policy is the better. Let anybody investigate and he will find that a rank partisan in politics is nearly always spiteful in other ways as well.

There is after all not as much real love of party as there appears to be. Some eagerly support a party for its own sake, but others do so for political favors received or expected.

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The decreasing of party sentiment is an evidence that civilized humanity is advancing. The demand for clean government is growing and taking the place of the desire to avenge opponents in politics.

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FARM LAND VALUE

Farm land is usually valued at more than it is worth. When a practical farmer pays all expenses, and allows himself wages for his work, the average profit will not amount to as much as would the interest which could have been obtained upon the amount of money invested in the farm and stock to operate it. A man who purchases an ordinary priced farm and makes only a small payment cannot, with average crops, pay for it in a reasonable time but is liable to lose his claim upon it, with what he paid and a lot of work, unless there comes a considerable increase in prices of what it produces.

This will be doubted by many people but it is safe to say that the large majority will be those who have had little or no experience in farming. They wonder why such prices are paid if they are too high. It can be shown that innumerable men of good business ability pay the general prices.

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But the high price of land is not the fault of men of good sound judgment who want farms to operate. If left to them, land would not be valued much, if any, above its producing power. People a lot to blame are the speculators who, from the spirit of gambling, invest in land for the chance of an increase in value and not for what they think it will produce during the time they own it. Even some men who are farming land bought it depending more upon what it might increase in value than what it might produce. But the people mostly to blame are the reckless, foolish buyers, who are easy victims for the speculators, real estate agents and others. Such buyers usually have not more than enough money to make a small payment and a start on the farm. Men of good sound business ability, who want to own and operate farms, are compelled to offer as much or more than the reckless ones. The latter bid higher still, and so on, until land soars in price far above what it is worth. The same reasoning holds good respecting other high priced property.

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SNOBBISHNESS

Snobbishness is a very inconsistent and harmful quality. It is very unwise for anybody to show that inclination, even if he is in good financial circumstances or in a superior social position. He should know that some of the people he treats as inferiors are, sooner or later, almost certain to be in circumstances equal to or better than his, and that they will then be apt to remember his former treatment of them. Let any person of middle or old age think of many of the people he knows and he can, on the one hand, locate many who have risen from poverty to independence, but on the other, many who have fallen from good standing to very poor. Of the latter, he can remember that some were too proud to associate with people of the grade with which they are themselves now classed. He knows people whose positions have exchanged.

How does a person of snobbish nature feel after falling? He is then worse off than he

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would have been if he had never been well situated, for he has the loss to regret.

There are, moreover, many other kinds of reverses people can have which should cause them not to depend too much on anything they possess. Many a person has acted in a very unsympathetic manner with another in respect to a misfortune which has afterwards befallen himself.

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SWINDLING

After a rogue cheats somebody, in an undeniable manner, in a business transaction, he is apt to try to justify his action by claiming that the cheated one was trying to defraud him. He would like to make people believe that, otherwise, he would not have done it. But, whatever be the circumstances, the deed is strong evidence that he is dishonest. One who will cheat under certain circumstances is likely to do so under all, and can never be trusted.

The dishonest deeds which an ordinary rogue has committed would, if summed up, surprise most people but the number would be small when compared with those which he tried to commit but in which he did not succeed because no bargains were made. He, therefore, engaged in much dishonesty for no profit.

A dishonest rich man is not the only person who makes money by fraud. Money dis-

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honestly made in a small way is tainted the same as that made in a big way. Any straightforward person has a right to condemn the tactics of the big dishonest financiers, but a man who has made money by foul means in a small way has no reason to complain, for he would so the same as the big ones if he were able. It is easy to understand a man doing something roguish for a big gain, but it is hard to understand anybody acting likewise for a trifling one.

Many people are only too pleased to see a swindler beaten by the tactics he uses himself, but on account of his cowardice that seldom happens. He is ever anxious to do business with an easy victim, but will seldom venture to deal with one who is likely to beat him.

Because a man is easy to defraud, does not mean that anybody has a right to take advantage of him. It is most provoking to see one person trust another in a bargain, and on that account get cheated.

After making a few successful deals with easy victims, many a rogue makes the mistake of thinking he is a very clever business man. For a man to beat another in a transaction,

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does not always mean that the successful one has superior business ability. The beaten one may be the better in that regard but would not stoop to do the mean things the other did.

The swindler is a half-brother of the thief.

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NATURAL TALENT

Few people are engaged in occupations which suit them exactly. If anybody has work which he likes, and does it better than any other kind, he will probably show great gift for it. There is, on the one hand, likely no person who could not be given work which he would enjoy and which he could do with ability; and on the other, no one, however ambitious and clever, who could not be given many kinds of work which he would dislike and in which he would show great stupidity. Very often the reason one person shows more gift than another is that he has an occupation which suits him better and not that he is more brainy. People who marvel at the ability of some may not realize that there are many others who could show as much talent if they were in the same position.

A great many lives are wasted because of misfortune in the choosing of life work. A

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poor farmer might have been a great lawyer, a poor physician an expert mechanic, or any genius in one line might have been a dunce in another, and *vice versa*.

He is a rare person who will say that if he had his life to live again that he would choose the occupation he did.

There are only a few people who show genius and they are the ones who happen to have occupations to which they are naturally adapted.

If all people were appointed to occupations which suited them best, the world would rapidly advance to a condition hard to fancy. It may be the plan of nature, that if all were engaged at work which suited them best, there would be exactly the right number for each sort.

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WOMAN SUFFRAGE

Only a small portion of the women of the civilized world have the vote. Most of them have had it only a short time, but woman suffrage is nevertheless not untried. It is past the experimental stages. Many claim that it has improved conditions in some or all of the countries in which it has been in operation long enough to have effect, and nobody of honest judgment says that it has had bad results anywhere.

Many opponents of woman suffrage claim that the granting of the franchise to women makes no difference to the governing of a country and is therefore of no benefit. But the same could be said if half of the men were deprived of the right to vote. If all the men of a country were lined up and, regardless of intelligence, position, or anything else, every alternate one were disfranchised, probably no difference would be made thereby in respect to the making of laws, but a

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terrible rebellion would be made by those who lost the franchise. Yet they would in that way be no more unfairly treated than are the women of a country in which they are not allowed to vote. Whether the franchise for women would make any difference to law-making or not they should have it for the sake of justice. All people should surely have a share in the making of laws which they must obey.

In a country in which only men can vote it may be said that a political question was settled by a majority of the people. But it was by a majority of only half of them. A bare majority of the men means only a little more than a quarter of the people.

Sometimes a government of a country decides, by the result of a referendum, whether or not the women be given the franchise. That is very unfair. If there is but one question which should not be settled in that way it is this. A majority of the men have no moral right to prevent women from voting. It would be wrong to let the question be settled by a majority of both men and women, or even by a majority of the women themselves. If any women do not want to vote,

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they can simply keep from doing so, but they have no right to deny others the privilege. Woman suffrage is a right which any government should grant.

If women should not have the vote the only reason there can be is that they, as a whole, cannot use it with sufficient intelligence. The most bitter opponent of woman suffrage will admit, however, that a good percentage of the women could vote more intelligently than the average man. On the one hand there is a woman of extraordinary intellect, but without the privilege of voting, and on the other an ignorant, useless man with the legal right to vote. That is not only unfair but ridiculous. There is great doubt as to whether there is any difference in the intelligence of the average man and the average woman, and the latter should get the benefit of the doubt. If there is any difference it must be slight, and even if there is, it is absurd that on that account, no woman, whatever be her worthiness and ability, should have the privilege of voting.

Woman suffrage is gaining ground rapidly and sentiment in favor of it likewise. Men of prominence in politics and other lines are

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daily declaring conversion on the subject. No person needs prophetic instinct to enable him to see that, sooner or later, the women of all civilized races will gain the franchise. People who work against it can do no more than delay it for a while.

Away in the future when woman suffrage is an old established thing, people who did not live at the time when women were not allowed to vote will wonder that they did not get the right long before they did. They will wonder that they were not keener in their clamor for it than they were. Then, a proposal to disfranchise women will seem as nonsensical as would one to disfranchise men.

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THE WAR

In past years we read history of terrible wars and consequently felt that we were fortunate not to have lived at the time any of them took place. After all, there has come in our own day the most monstrous and horrible of all conflicts.

But while the war in Europe is by far the greatest that has ever taken place, it is so, only because the countries engaged are able to produce more soldiers than any warring countries ever could in the past. This war will have caused much more loss of life than any other, but the percentage of people killed in it will be no greater than that in many a former one. Other wars were carried on until one side was exhausted and that is the most that can take place in this case.

Many people are of the opinion that there will never be another great war. One of the reasons some have, for so thinking, is that this one will so sicken people of war that it will

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ever after be avoided. But for that reason everlasting peace was expected to follow other desperate wars. People who live at the time of a big war are no doubt affected in that way, but those of succeeding generations do not feel the same about it.

Everlasting peace cannot be assured but no doubt international arrangements could be made which would greatly lessen, or almost entirely remove, the danger of another outbreak. After this conflict is over a good season of peace will naturally follow and that will be the time for the great nations to get together and create a policy. The only practical one would be for all nations to disarm and agree to ever after disallow any country to prepare for war. Let any nation with a grievance against another be compelled to submit it to arbitration. Any one departing from that policy and commencing to prepare for war should at once be declared the enemy of all others, and her preparations would easily be nipped in the bud. Had Germany been so treated thirty or forty years ago there would have been nothing of the present struggle.

Any nation found preparing for war, with

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no reason not to be ready for it, is evidently looking for trouble. The unpreparedness at the outbreak of the present conflict, of some of the countries engaged, showed that they were not seeking war. But it was different with Germany.

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THE LIQUOR PROBLEM

In regard to the liquor traffic, there are happily many people who work for its suppression on account of the misery it causes. They do not care whether or not prohibition will mean a financial loss to themselves, their community or country. Except in a few places that class of people are not sufficiently numerous to carry prohibition on a vote. In recent years, however, many people have come to the conclusion that the liquor business is a financial loss to the people, as a whole, of any country and consequently sentiment in favor of prohibition has rapidly increased in a very effective way.

The liquor trade means an enormous amount of waste. The revenue obtained from it may be a benefit to some people but it must come out of the pockets of others, so the country gains nothing in that way. With the exception of the small quantity which is needed for medicine, etc., intoxicating liquor

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does nothing which is of any use to people. The work which it takes to produce the material, make it into liquor, distribute and sell it, is wasted. Every person engaged in that could and should be doing necessary work instead. The employment the liquor traffic gives is of no more benefit to humanity than would be the employment of people to erect buildings to be burnt. There is not only the time lost in getting liquor ready for the drinkers, but the time lost from drunkenness. Besides there is the waste of house room in the shape of factories, store houses and bar rooms which should be used for necessary purposes.

One of the greatest wastes is that of lives of men, who but for drink, would be of great service to their country instead of being burdensome drunkards.

Many opponents of prohibition seem to think that if it does not stop the liquor traffic entirely, it is a failure. Such a sweeping change should not be expected. If drinking and the suffering it causes be lessened to any extent, some good is done. They might as well say that because laws against murder, stealing, etc., do not stop them entirely, that

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no such laws should exist. Laws against those evils, as well as the liquor traffic, do not abolish but lessen them.

Some claim that the abolition of the licensed bar does not reduce the consumption of intoxicating liquor; that in other ways, many of which are unlawful, more is drunk than is under the license system. If that be the case, why do the manufacturers and wholesalers fight for the license policy? But it is not. They want the license system because they know that more liquor is consumed under that than any other.

Some people declare that a government has no moral right to interfere with the liberty of anyone by prohibiting the drinking of intoxicants. But there is a great amount of prohibition respecting other branches of evil. Laws against any evil are but prohibition of it. To say it is wrong to make laws against drinking is the same as to say it is wrong to make laws against murder, theft, forgery and hundreds of other bad things, many of which would not be as harmful to mankind if given full liberty as is the drink trade. It would be nonsense to suggest that even one unlawful evil should be legalized.

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A government with a majority of the people behind it has as much right to enact laws against drinking as against anything else.

Were it not for prohibitory laws, the using of opium and similar drugs would be many times greater than it is. Because of their injurious effects nobody says their sale should be permitted. Neither should the sale be permitted of liquor which will cause anybody to become temporarily insane if he takes a certain amount, and is so apt to lead him to be a drunkard.

Many people say that a man should know when he has enough and quit then. But very frequently what is considered enough removes the drinker's power of deciding to take no more. What we have to reckon, in discussing the question, is not what we think he should do, but what he does. If people would do what they should there would be no need of reforms in anything.

If drinkers were the only people who suffered from the evil there would only be a small part of the cause for concern that there is. But by far the greater portion of the suffering is endured by innocent people. The consideration of the suffering it brings to de-

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pendents of drinkers, the debauchery it creates, much of which is exposed to respectable people, the trouble it brings to many inoffensive non-drinkers, and the big financial loss it is to people as a whole, cause many citizens to support prohibition.

One reason for the advancement of prohibition is the meanness of the bar-room keepers as a lot. If they would conduct their business as they should, and as a few of them do, sentiment in favor of prohibition would not be as great as it is. For the losing of their licenses, they have themselves largely to blame. The selling of liquor to a man with a wife and children in great want, the selling of it to a man who is already drunk, the kicking out of a drunken character after all his money has gone over the bar, the adulterating of liquor with cheap poisonous stuff, along with many other of the bar-keepers' tactics, caused many people to vote for the abolition of the license.

Many not only maintain that prohibition of the liquor traffic is wrong, but that the desired results could be obtained in another way. They say that proper teaching of the people and especially those of the rising gen-

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eration would cause them to look upon drinking as a disgrace and would be a more agreeable and effective plan than the enactment of prohibition. Such education is good and should be promoted as much as possible, but it alone is not enough. If an educative plan were produced, which would be sure to give the results prohibitionists desire, it should be heartily supported by them. But no such plan has yet been submitted. If left to itself, there is great danger that such education would never abolish the liquor traffic. There are some people who could not be educated, others would refuse to be, and there are others to whom education would be of no use. While education is a great help in fighting the traffic, prohibition is necessary also. Let the two work together. Even if education would of itself abolish drinking eventually, the benefit would be received only by future generations. The present one is entitled to some. The best way to educate people against an evil is to remove the opportunity to indulge in it.

Prohibition is far from being a faultless way of dealing with the liquor question but it is the best that can be obtained. In some

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countries or in parts of them it has proved a failure, but in others it has not. The best results have been shown in recent years. There are places in which drinking has almost been abolished. Prohibition is, in some places, now proving that it can do what most advocates of it claimed it could.

Prohibition of the liquor traffic is no new untried scheme. If, where it has been in force, it has always been a failure, as some anti-prohibitionists say, it is a wonder that nearly all moralists and people who are interested in the uplift of humanity are in favor of it. If the general results of prohibition were bad, that class of people would not want it, but would want the license system or whatever one they thought would be the best. But they do not think prohibition is a failure. They as a rule believe in the abolition of the license system and all possible legal suppression of the trade. It would surely be remarkable if, after all, that class of people were mistaken.

For the advancement of prohibition great credit is due to the people who work strenuously and unselfishly for the cause. They do so in the face of provoking opposition.

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Some treat prohibitionists as if they were working for selfish purposes. They speak of them as if they were doing it from the same principle as political job hunters who vote and work against the government in power in order to get favors if their party wins. They seem to think that when they beat prohibitionists in a referendum on the question that they prevent them from making great dishonest personal gains.

When anybody estimates the amount of territory which has adopted prohibition in recent years, he must admit that it has gained ground very rapidly. A person does not need to be a prophet to see that it is eventually coming to the whole world. The most that anti-prohibitionists can do is to hinder its progress to some extent. People are getting educated to the belief that it is necessary.

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CHRISTIANITY

People who condemn Christianity usually try to expose as much as possible the hypocrisy of many professing Christians.

It must be admitted that many members of the Christian church are hypocrites. Many people join the church for selfish purposes. Some of them even preach the gospel because that is their best means of making money.

Hypocrisy however is not the fault of the principles of Christianity. Christian doctrine is not to blame for the making of pretenses by people. The Christian body really consists only of those who are in earnest; the hypocrites being outsiders, notwithstanding the recognition they may get from people and church government.

The church could rid itself of many of the hypocrites and no doubt should of the undoubted ones. But if that policy were carried very far a reaction would take place. If only people of undoubted sincerity were admitted

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to membership it would pay anybody all the better to act hypocritically. Opportunities for profit would be increased for a genius in that respect. It is impossible to tell exactly where the line should be drawn.

The hypocrites are however not all in the church. They are found in other organizations as well. No society with the object of doing good should be condemned because some of the members joined it for selfish purposes. No organization, religious or secular, can entirely prevent hypocrites from getting into it. Furthermore, any person who pretends to be what he is not is but a hypocrite.

The most bitter opponents of Christianity will admit, however, that there are some professing Christians who are absolutely sincere. For their number, no people are of as great service to humanity as true Christians. If they were removed the Christian church would not last long, and without the church the human race would rapidly degenerate.

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THE BULLY'S PRINCIPLE

For a man to make use of the strength and activity of his body in a dispute with another is probably the most absurd of all mean things he can do.

While fighting is often resorted to by individuals, and is tolerated by many people, no sane person will say it is right. When a man threatens to use that kind of influence upon one who differs with him he should be asked what he would do if that one could beat him in that way. If questioned by one of whom he has no fear he would likely give a very bold, inconsistent reply, but if by one he is afraid of he would have to confess that he would be compelled to let him have his way, whether right or wrong.

A bully will become enraged about a trifling offence from one he thinks he can overpower. But he will swallow the most violent abuse from one he thinks can beat him, notwithstanding what he may emphatically say

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to the contrary. From a superior he will take something as a joke which he would take as an insult from an inferior.

When a man is said to be very insulting there should be added that he is when not afraid to insult.

Judging from the way a bully acts he thinks he has a right to boss anybody he can, that he has a right to do to others that which he would not allow them to do to him. He appears to think that anybody he can lick is under obligation to him. If that belief were held by the majority of people the champion pugilist would be a most highly honored man.

Unless he is bold enough to claim that he has no equal in this respect, a fighting man who boasts that he has never been licked should say he is fortunate in never having been encountered by one who could beat him, or that he is such a coward that he would never fight with anyone unless he felt sure he could win. If he will not admit that he is cowardly and says he has challenged men who could beat him he is exceedingly fortunate that they didn't do it.

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To nearly everybody it is satisfactory to hear that a quarrelsome man, who was anxious to fight with another, was beaten by that one. But naturally that seldom happens. The reason that one who wants to fight is generally victorious is that he will not try if he does not feel sure of winning. Sometimes he makes a mistake, but giving him his dues, he generally shows a good deal of gift in estimating the fighting power of men. He also shows considerable gift in avoiding quarrels with fighting characters, of whom he is afraid, by cultivating their friendship.

A coward may have gotten a reputation for courage by challenging men whom he knew he could defeat. That is no evidence whatever of fearlessness.

It is heartrending to see a coward make a show of courage at the expense of one who he knows could lick him but has too much self respect to do so. Generally, the former has no respect for himself. He will challenge the latter and at the same time fervently hope that the challenge will not be accepted.

Fighting courage is governed to some extent by mood. Any fighter will show more of that spirit at one time than another, but

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as a rule his courage is regulated by circumstances. If in a crowd which he knows will not allow him to get badly hurt, he will attack a man whom he couldn't be paid to face alone, or in a crowd which he knows will allow no interference. To feel that there is danger weakens his courage greatly. By taking advantage of circumstances, a coward sometimes gets a reputation for fearlessness.

An exhibition of courage is often due to the effects of intoxicating drink. A man under its influence will sometimes boldly attack one from whom he would cower if sober.

It is regrettable that a fighting character usually gets encouragement from some people, especially if he is successful in that way. Whether he is right or wrong in a quarrel gets little consideration from them. That, however, is generally due to selfishness. Many will uphold him, not because they are pleased with his actions but because they think it is better for them to be his good friends than his bad ones.

A fighting man may for a long time have no superior or equal in that respect in the community in which he lives, and may make of himself a sort of tyrant, but if he lives

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long enough he will lose that distinction. Sickness or misfortune may deprive him of it at any time, or a superior in that line may come into the district. Even if no such thing happens, he will at length lose it through failing strength and activity due to advancing years. In some other ways a man may hold an advantageous position all his life. One of wealth or good standing may never lose it but it is different with fighting ability. A fighting man must fail. What will he then think of bulldosing? Although he will have lost the power he will still have the dominating spirit and will show it sometimes too. Many a bossy man, in his declining years, has had to submit to another to whom he would not a few years previous. He is worse off then than is one who never had the privilege or desire to be that sort of a citizen. He feels a great loss which the other doesn't and has to endure much more suppressed anguish. The average inoffensive man will feel greatly provoked if he has to endure an insult, but not nearly as much as will a domineering one.

Happily, the idea that a strong man has the right to domineer a weak one does not prevail

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with civilized people. It is good to know that many a man who could overcome others in that way does not try, that after all there are only a few who have enough of the brute nature for that. Many a man who is endowed with power which would enable him to defy anybody in the community in which he lives never does make the slightest use of it in that way, but will reason with anyone whether strong or weak.

The policy of fighting over differences is but a remnant of barbarism and is decreasing. Its decrease is one evidence of the moral advancement of the human race.

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MISCELLANEOUS

A mistake which people commonly make is to estimate opinions by the prominence of those who hold them. While it must be admitted that, as a rule, successful people have much better ideas concerning things in general than unsuccessful, there are, nevertheless, numerous exceptions. Many people of very humble circumstances have far better ideas respecting things which require deep thought than have others who are remarkably prosperous.

On the one hand many people are prominent, more on account of fortune than ability, and on the other many are in very modest circumstances because of bad luck and not lack of gift. Many more get their positions, whether high or low, by inheritance. Some could distinguish themselves if they wished but have no desire to become conspicuous and are contented with a humble life.

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There are many people who could do great things if given a chance and lots of successful people would be very humbly situated if they had had the poor opportunities of the others.

Some people have great talent for business and other things which will distinguish them but that does not mean that they have it for anything else. There are those who are very clever at that which is of benefit to themselves but dull in respect to nearly everything apart from it.

Many people of extraordinary judgment lack ability to express their ideas advantageously and are thus preceded by ones of inferior talent who are able to fully display the amount they have.

To say of a man in a prominent position that there are lots of common laborers who have better judgment may be meant to only belittle him, but it may be quite true.

Let two persons, one of a high and the other of a low position, associate in disguise with strangers, and they will be apt to be regarded quite differently by them than by their acquaintances.

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People who complain about the cost that increased education of children would be to a country are very selfish or do not realize that money appropriated for that purpose could not be more profitably expended in any other way. Education not only increases any person's capacity to enjoy and make the best of life but also makes him liable to be of greater service to his country. Many people of very humble circumstances would, if sufficiently educated, be able to fill useful positions or acquire professions to which they could do greater justice than many who are engaged in them and people as a whole would consequently derive great benefit.



People who take a keen interest in horse racing, prize-fighting or other questionable sports, are often badly befooled thereby. It is not disputed by any people who know something about those contests that many of them, especially the bigger ones, are not genuine. Some men who used to take part in them, but have quit, will say that the results are generally arranged beforehand by the pro-

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motors and gamblers in order that money can be made in swindling ways which are understood by them. Even famous championships are evidently sold sometimes.

What pleasure, then, can spectators and others get from a contest when they do not know whether it is genuine or not? It makes no difference how strenuously it seems to be contested, because in order to deceive people the strife must appear to be real. A small contest in which there is no doubt that each competitor is doing his best to win should be more interesting than a big one which is likely a fake. People who take no interest in the latter can join the promoters and their gambling associates in laughing at the ones who do.



Anybody has a legal but not a moral right to try to buy a thing for less or sell it for more than what he knows it is worth. When anybody does he must either pretend that he thinks the price he offers or asks is right or admit that it is not. In one case he cannot be truthful and in the other he acts

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meanly. In the latter he can seldom make a bargain with anyone unless that one needs to buy or sell very badly. The principle of that kind of business is bad. A person having that system encourages a certain amount of dishonesty in others.

There are, however, many people who do not try to transact business in that way. They are consequently at a financial disadvantage because they have to pay more than they should for what they buy and take less for what they sell in order to make up for what others profit thereby. One person has as much right to practice that system as another and if everybody did so the results would be terrible.

Anybody who admits or boasts that he purchased something for less or sold it for more than it was worth cannot exactly claim that he owes nobody anything. Strictly speaking, he owes anybody he beat in that way the difference with interest at a proper rate from the time of the transaction till date.



There are people who make the mistake of thinking that a government, entirely free

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from graft, is an impossibility. While there may be some departments of government administration for which no systems could be devised to make graft impossible, there is, however, a remedy, and that is placing over them controllers who will not indulge in it. Men who are both competent and honest are obtainable. Many public men have, after long years of service to their country, retired with clean records from positions which afforded the best of opportunities for graft. In order to procure clean administration of certain departments it is almost necessary to place in control men who have no ambition for personal wealth, for if they are anxious to get rich they are very apt to make use of their public positions for that purpose.



A bad character who makes no excuses about the mean deeds he commits and is willing to carry a bad reputation, or run the risk of being prosecuted by law, has a greater sense of honor than one who does the same bad things but is nevertheless selfish enough

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to try to gain the respect and friendship of good people. An immoral individual who shows a keen desire to associate with and be well treated by respectable people deserves greater condemnation than one, with the same bad habits, who is not mean enough to pollute respectable company with his.

It is often found that a person who does not deserve a good reputation is very anxious to have it. He appears to think that he has a perfect right to get good treatment from respectable people. If so favored, he will only laugh to himself about his gift to lead the double life and his ability to precede good living people in respectable company.

Any person who is not morally improved by good company shows that he does not really enjoy it. On the one hand, if one of moral inclinations is caused by circumstances to associate with immoral people and does not consequently become degraded to some extent he shows that he doesn't like that class of associates. That is easy to understand. But on the other hand, when an immoral individual is permitted to associate with moral people and is not improved thereby, he shows

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that he doesn't really appreciate his relations with them, no matter how much he may appear to or pretend he does.

Anybody who has a respectable home but nevertheless leads a double life proves in that way that he is not really happy in his home, however excellent it may appear. If he really enjoyed it he would naturally not want to lead a double life. For not being able to appreciate a good home, he is to be greatly pitied, for he thereby lacks the greatest thing the world can give.



In obtaining advice about a branch of business it is unwise to consider the opinion of a person of no experience in it. A common mistake, however, is to depend too much upon the advice of a person who has been successful in that line. The opinion of one who was unsuccessful is often more valuable than that of a successful one, for the latter's success may have been largely or wholly due to his having missed some of the difficulties which the former met. A person is best qualified to give advice after he has experienced both success and failure.

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Good and bad qualities of people are no doubt inherited to a considerable extent but not to that generally supposed. Some people show strongly the qualities of their parents, but that is not due as much to inherited nature as to the raising they have received. Children with good parents get better raising than those with unworthy ones and consequently are likely to become virtuous or wicked accordingly.

Most criminals would have been good citizens if they had been given proper youthful training, and most good honorable people would have been bad if they had been raised in the way the average criminal was. Let anybody investigate the whole of the past life of an ordinary criminal, and when he learns of the poor opportunities he had for the development of good character he usually does not wonder that he is a criminal.

The importance of good raising cannot be exaggerated. If all people were brought up in the best possible way, few of them would turn wicked, and if all were raised in the way the average criminal has been, there would be few good people.

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In the biography of a very successful business man it is usually said that at the beginning of his career he saw a prosperous future for a certain business, entered it, applied all his energy and was consequently successful. But in many cases it should be taken into consideration that other men of just as much foresight and perseverance saw the same situation, investigated it, but came to the conclusion that it would be risky or foolish to venture. Moreover, many another equally competent man thought he saw just as good an opportunity to make money in something else, invested therein and persevered, but made a failure of it.

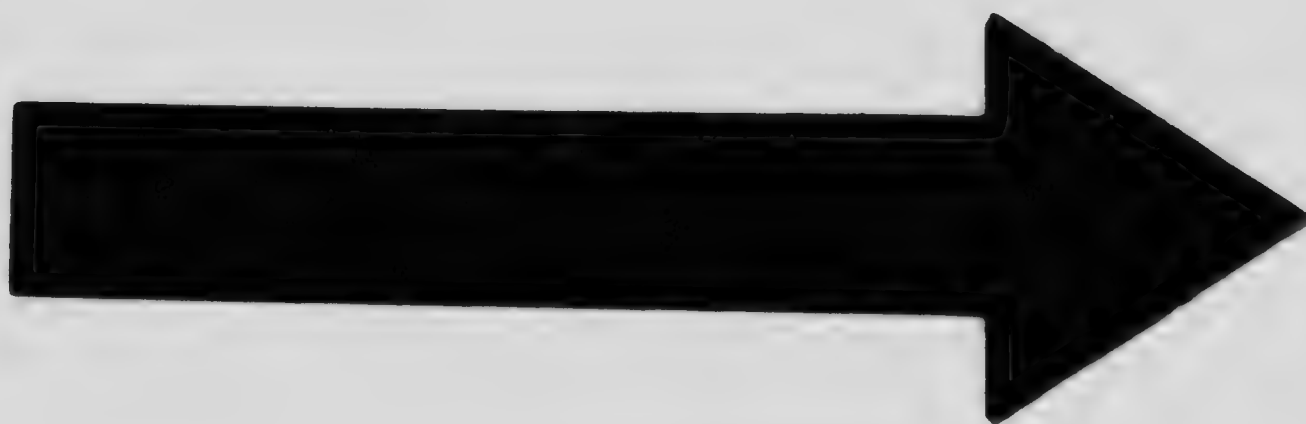
A great deal is said about successful business ventures but not much about failures. Whether fortune plays any part in a successful undertaking, or not, it is generally given no credit. By the credit given to foresight and perseverance, many people are caused to make ventures to their sorrow. Those qualities, with others which enterprise requires, should not be belittled but it is a great mistake to think, as many do, that nothing else is ever needed to bring success.

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A desperate character who shows great nerve by risking his life to accomplish criminal deeds is admired by some people for his daring spirit. Very often such actions are not done from real courage at all. He may show little or no fear of death because his life is so miserable that he doesn't care whether he loses it or not. That sort of person is apt to commit suicide anyway. From the same principle an acrobat may risk his life by performing dangerous exhibition feats. One who enjoys his life may risk or give it to do a noble deed, but will not to do something bad or foolish. Nerve in facing death is not the same with one who enjoys life as with one who doesn't and doesn't care if he loses it.



It is a great mistake to claim that when parents have done as much for their children as their parents did for them that they have done their share in that respect. Likewise, it is a mistake to say that when any person has done as much for his fellowmen and successors as his predecessors and fellowmen have



MICROCOPY RESOLUTION TEST CHART

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1.0



1.1



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1.4



1.6



1.8



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6.3



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done for him that he has done his share. There are many people who, if they could, would do more for others than others have done for them, but who are unfortunately unable to do as much. If people would not do more for others than others did for them the average individual amount done would become less and less as time goes on and the human race would thereby quickly degenerate. In order then to help the race to advance or even to keep it at a certain stage, people who are able to, must do considerably more for others than others did for them.



The way some people will at times defend others for doing mean things is astonishing. When a rogue cheats an honest man in a business transaction, such as a horse-trade, they will defend the former with the pleas that the other didn't have to deal with him, that he should have been more careful or shrewd and with other weak arguments. They apparently give the rogue more credit for cleverness than the other for honesty.

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When anybody upholds the committing of a shady deed, whether in business or any other way, he usually does so to justify himself for having done likewise and not because he really believes the action was right. He is afraid to condemn it for fear that somebody will remind him that he did the same, and because his self-conceit will not allow him to admit he did wrong, he will argue that such an action is proper. Were he not guilty he would likely condemn it, for nobody is apt to uphold the committing of a bad deed which he has never committed himself. In this way many a person is caused to defend badness and thereby do harm.

One who has been in the habit of committing certain bad deeds can consistently oppose the doing of them by others if he admits he did wrong and refrains from doing them again. On the surface it may seem, to some people, out of order for such a person to interfere but if no reformed person would do so, the human race, instead of making moral progress, would tend to drift in the opposite direction.

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It is common for a person to be given a reputation for proficiency in something by people who are incompetent to judge. A man, especially one with a desire to show learning, is apt to be reported to have great knowledge of a subject when all he knows about it could be learned by anybody of ordinary ability in a very short time. He may get a reputation of being well versed in scripture, by being able to quote a few passages, in politics, if he can give a few details, in history, if he can relate a few events, or in poetry, if he can repeat a few selections. If he has a little gift for composing rhymes or drawing pictures he is liable to get a clever reputation for one or the other. If he has had a little schooling, he may cause some illiterate people to think he is well educated. A mechanic of little or ordinary skill may cause some to think he is an expert in his line. It is easy for a person with a little knowledge of a subject to make some people, who know less or nothing about it, believe he knows a great deal and while the latter are unable to judge, they are able to start a wrong report.

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It is easy to understand a person refusing to do another a favor which he thinks that one would not do him; or doing another an injury which he feels sure that one would do him if given an opportunity. But it is difficult to understand the hard heartedness of any human being who will do another an injury which he knows that one would not do him or anybody else.

An unselfish, good natured person should be envied by anybody of the opposite disposition. While he may frequently lose, in financial and other ways, the possession of that spirit enables him to get much quiet enjoyment from life which the other does not. The former can get much pleasure out of doing good, or seeing good done, which the latter cannot. We occasionally hear of somebody receiving a good reward for having shown a kindness or acting uprightly one time, but anybody with the disposition which will cause him to so act has in it a fortune which one without that quality consequently cannot have.

When an honest, inoffensive person sees another commit bad deeds which he would

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not commit himself he has good reasons to feel pleased that he is not one of that kind.

To most people recollection of rude treatment from others is very unpleasant, but it is much less severe than remembrance of their ill-treatment of others to the same extent. Failure with a clear conscience is better than success with a guilty one.

If, however, anyone can really do mean things without feeling badly about them, as some apparently can, he is to be greatly pitied, for the reason must be that he has morally sunk low. His enjoyment of life is of little account.



It is seldom that the ability of a politician is estimated the same by a legislative body as by the masses of the people. Very often a man who is able to raise great enthusiasm in an audience, consisting of people in general, has little influence when speaking to a body of legislators. The latter people, being picked men of the country, have, as a whole, greater intelligence than the former and are

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not as easily moved by eloquence and tricks of oratory. On the other hand, sometimes a man who has little gift for public speaking and is unable to enthuse an audience from the masses can, if he has good sound judgment, have much influence in addressing a legislature. Moreover, his printed speech might be considered more readable by the masses than that of the orator.

One great reason that legislatures do not always contain the best men for the purpose is that people as a whole are too much influenced by oratory, and men with that gift are often chosen instead of ones who would make better representatives.

A great many electors are not only wrongly influenced by oratory but they make the mistake of thinking that legislators are influenced by it more than they are, and will act upon the idea that a good representative in a legislature must be a good public speaker.



A person who will make his way into company which he knows doesn't want him, is not to be envied but pitied. If he is really

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able to enjoy himself there, it is owing to lack of sense. If he has sense of any account, expressions of enjoyment are only pretended.



A man who spends all the money he makes on drink, gambling or other vices is flatly mistaken if he says that what he does with his money is nobody's business but his. Many a man who acted upon the idea, died deeply in debt for sickness expenses and was buried at the expense of the public. If the people who profited by the money he spent would bear the expenses, there would be less cause for complaint. But as a rule expressions of charity are left to ones who never received any benefit from the spendthrift's money.



It is an established conclusion of authorities on the subject that, as a body, college students from the country have more ability than those from the city. Many admit that the reason is a mystery to them. Others claim that the superior ability is due to coun-

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try raising, but that is a great mistake. The reason is that the former are composed more of the best of the country in that respect than the latter are of the best of the city. As a rule the country students are at college because of inclination and extra ability, but it is considerably different with those from the city. More wealthy people live in the city than in the country, consequently many of them send to college, children who have little inclination for study or who have inferior ability. In that way the average ability of the city student is lowered. If all people went to college, or if an equal percentage of the best of the country and city people went, no difference in talent would be noticed. The difference between country and city raising makes no difference to mental development.



A person who does things that are too bad for anybody to uphold is sometimes defended by people with the plea that there are others who do the same. That is a worthless excuse. While there are some who do the same

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it is a pleasure to know that there are others who do not. The former have no more rights in that regard than the latter. Moreover, that argument could be used in defence of a murderer.



The extent to which anybody is influenced by what he does by the actions of others is not generally realized.

One person will get into a very puzzling position out of which another could find a way with ease. The superior knowledge of the latter may have been obtained by observation of the actions of somebody else in a similar situation, or it may have been dearly paid for by mistakes he made when in that predicament once himself.

Many positions and problems, which are very perplexing to most people, are quite simple to those experienced in those lines. Many people marvel at the ability of a clever lawyer in conducting a difficult case, or at that of a judge in reviewing and deciding it, but they probably do not take into consideration that either have likely studied a great many presentations of, and decisions by the

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best authorities on such cases, and probably have had many similar cases to deal with himself. If he were given a difficult and entirely new kind of a case, he might be badly puzzled.

When a person compares his own ability with that of a superior in any line, he is apt to underestimate himself and get discouraged without reason. The difference in ability is often not due to difference in natural talent but that of opportunities for development.



There are people who seem to think that a season of boisterous living for a young man should not be deplored. They maintain that if one who has had it, reforms, he is apt to become a better citizen than he would have otherwise been. They will give evidence by referring, on the one hand, to excellent men who dissipated for a good while in early years, and, on the other, to those who were induced when young to live respectably, but later became and remained very undesirable people.

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While examples of both can be given, they are the exceptions. A great many dissipated young men do not reform, but very few who have lived a clean life when young turn bad afterwards. Many of the former could have been influenced to live differently in early life.

Regarding the life of one who has lived boisterously for a while, there must be considered the harm he did during that time. Apart from the injurious deeds he committed, he was the cause, or partly the cause, of leading others to wicked living from which some never departed.

The plea that it may not do a young man harm to have a season of recklessness is never made by a truly reformed man. He will not say that he is glad he had it. He is ashamed of that part of his life, and will strongly advise anyone to never indulge in that kind of living. One who makes that claim usually does so to justify himself or friends.

A period of boisterous living is helpful to no one, and as a rule, is very injurious.



Figures which reach into millions and billions are understood by few people. With

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* In exception of big financiers very few have a clear conception of what could be accomplished with millions or billions of dollars. As a rule when a person hears that one man has fifty million dollars and that another has one hundred million, about all he learns is that one has twice as much as the other. The way a monstrous figure is emphasized has much more effect than its size.



There are people who have great weakness for refusing requests made by certain others, whether just or not. One with influence over another does wrong if he uses it to get that one to do, or promise to do, something against his will. For example, anyone who at election time gets another in that way to promise to vote opposite to the way he wants to, deserves great condemnation. Promise-breaking cannot be upheld, but very often one who breaks a promise is less to blame than the one to whom he made it. In business there should be more respect paid to a rogue who by sharp methods forcibly cheats somebody out of a certain amount of money than to one

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who makes the same gain by quietly using his influence upon one he knows he is likely to beat in that way. There should be a good deal of sympathy for a person who is weak in refusing, but no pity for one who is hard-hearted enough to take advantage of that weakness in another for his own selfish ends.



Owing to the belief that wealth can seldom be acquired without running big risks some people make remarkable business ventures, many of which result disastrously. While it is true that there is a poor chance for anybody to get very rich without risky ventures, investigation will show that the average estate of those who were careful is more valuable than that of the venturesome ones. In calculating the averages there must be included with the latter many poor people who have failed in risky undertakings. In that way the average worth of the venturesome is lowered to a degree below that of the careful. Caution in business is therefore more commendable than risk.

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A man with a bad quality is generally much more anxious to get people to think he hasn't it than is one who really hasn't. As a rule, a lazy man talks more about hard work he has done than does a willing worker. A stingy one talks more about money he has given away than a liberal giver does. A coward tries harder to get people to think he is courageous than does a man of courage. A liar tries to prove as much as he can of what he tells in order to lead people to think he is truthful. When a man realizes that he has a bad fault he is naturally afraid that people may know it and is therefore prompted to persuade them to think the opposite, but if he hasn't it he is not much afraid that people will think wrongly in that respect. When he is accused of having a bad faculty he will get angry more quickly if guilty, than if not, because when he knows he is guilty he is on the look-out for such an accusation and is prepared to defend himself.



It matters not how severe and numerous a person's failures have been, as long as he has

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hope of reaching a desirable position in life he is more or less happy. Then, if he realizes that and finds it gives him the satisfaction he expected, he is exceedingly enviable. But the limit of misery for anybody is to realize his ambition, and find it disappointing in the pleasure he expected it would bring. He is discontented and cannot look forward to anything better as he previously could. No state of life is less worth living. Some very successful people commit suicide and no doubt that is generally the reason.



Sometimes, an illiterate character exposes great ignorance in respect to education by expressing the opinion that it is of value only in so far as it helps a person to fill a position or make money. He does not appear to realize that education increases a person's capacity to enjoy life.

Furthermore, he will sometimes try to belittle the practical value of education. In order to do so he will refer to well-learned people on the one hand who have been very unsuccessful and on the other to uneducated

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ones who have been exceedingly prosperous. He will give, as examples, one man who after taking a course at a business college shows little business ability, and another who cannot read or write but is very successful in business. He will also point to a certain farmer who after taking a course at an agricultural college is unable to make land produce nearly as much as a certain other with no such training. But he does not take into consideration that if the successful one, in either case, had been educated in that line that he would probably have been still more successful and that if it were not for education the other would have been a still greater failure.



No clean living person, however humble, has any reason to envy a gay wicked character on account of the pleasure he gets from that kind of acting. Any reformed man will readily say that indulging in wickedness never gave him real pleasure and even one who hasn't reformed, if questioned in the right way by the right person, is liable to confess the same in an unmistakeable tone of

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earnestness. He will admit that he wishes he had lived the opposite kind of life.



Little attention should be paid to the general expectations of people respecting the future success or failure of any person, especially one in early life. Many who when young had excellent opportunities and were expected to do great things later never did, while others whom nobody thought would ever accomplish much became famously successful. Let any one of middle or old age think of the careers of all the people he has ever known and he will find that few have prospered or failed according to the expectations of their acquaintances. Nobody then should feel either discouraged or sure of success because of the opinions of people in that regard.

A man may be regarded as a rather poor specimen by an element of the community in which he lives without being that. It frequently happens that if such a person moves to another district he may become well respected, and perhaps honored with public positions. Many of his former associates would be surprised and come to the conclu-

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sion that his new ones are easily satisfied, but the cause of the difference in esteem may merely be that he got with a class of people who treated him as he deserved. The poor estimation of him, held by some of his former associates, may not have been his fault but theirs. They may not have been able to appreciate his qualities or didn't want to give him a fair show.



When anybody does something for which another interested person cannot see a reason, the latter is very liable not to think for a moment that the former may have, for so acting, private reasons which, if made known, would show wisdom. Moreover, when such a person has to deal with any question he cannot understand he is apt to think it is a mystery and will continue to think so until it is solved, when it becomes quite simple. But usually it makes no difference how often he has been shown the simplicity of things, he will continue to jump at conclusions.



There are people who take pleasure in defending dissipation. They will point to one

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man who all his life has spent money recklessly but who has been nevertheless very successful in business, and to another who is very saving but has never made a success of anything. They try to make people believe that dissipation is not usually a draw-back to anybody.

There is, however, no proof that anyone has ever profited by habits of dissipation and there is ample evidence that lots of men have failed badly on that account entirely. Even if one with such habits should prosper, he would likely be still more successful but for them; and the other would probably have been worse off if he had dissipated.



Many a man, by indulging in vulgar talk, appears to get recognition for cleverness from a certain class of people. They do not take into consideration that there are lots of moral people who could beat him in that way if they chose to do so but from good principle do not. It is provoking to a lover of fairness, to hear anybody use wicked language in a dispute with one who will not do the same.

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People should not say, as some do, that a certain man is able to talk wickedly but merely that he does. Many clever people are unable to make a showing in certain lines, no matter how hard they try, but any fool can talk wickedly. Command of vulgar language doesn't require cleverness.



A person who tries to make fun, but who sometimes or often resorts to displeasing people in order to do so, shows not only a disagreeable, unhappy disposition but generally very little gift for fun-making. No person of real happy temperament wants to create displeasure and if he has considerable talent for making amusement, he can find plenty of material without saying or doing anything to offend anybody.



Anybody living a dishonorable life should feel greatly ashamed of himself, if he has any sense of shame. He should know that if everybody acted as he does that the world would be an abominable place, that whatever good there is in the moral state of the human

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race is due to the virtuous, self-sacrificing people of the past and present. When he knows that he reaps incalculable benefit from the good honest living of others he acts exceeding mean, by refusing to do something in return and leaving the doing of good to the ones who are willing. He likes to see others do right but will not do likewise. Let him consider the subject and he should realize that he is trying to destroy that from which he gets benefit and which he wishes to be maintained.



No man has greater reasons to feel sure that he is doing something for his country than the one who makes land produce the necessities of life. While many occupations are as necessary for the welfare of humanity as is farming, some are not necessary at all.

The farmer may successfully make land produce until the products become so cheap that he gets small financial returns for his work. The consumer however gets benefit. A light crop with big prices may be as good for the farmer as a heavy one with small prices,

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but the latter is much better for people as a whole.

Anyone who takes non-producing land, cultivates it and makes it productive, does valuable service; as also does one who, by improved methods, causes cultivated land to produce more than it previously did.



A poor man who is very ambitious to get wealthy, but who at length decides to become satisfied with what doing his best will bring, receives thereby a greater fortune than he would by realizing his ambition. The gaining of a money fortune would likely make him more ambitious than ever to make money and he therefore would be unable to enjoy other things as much as when he was contented.

Of the many bad features of great success in money making, one is disappointment, for if the secret minds of all the people of a community were known, it would likely be found that the most disappointed man is one of the most successful, he having come farther short of his aim than anyone else.

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It is possible for a person to be undeservedly popular. His popularity may not be due to good qualities but to wealth or other advantages. Many people honor a person for selfish reasons. They think it pays them to have his good will.

A humble person may after all have as many real friends as an honored one. The friends of the former are generally true, being friendly because of admiration for him and not because they are seeking worldly favor. He knows who his true friends are but the other doesn't. When an apparently popular man fails in a financial or any other way which reduces him to a humble position he soon finds who his true friends are.

Unless he is a very bad character one with only a few friends is generally a man of better principle than one with only a few enemies. The former usually doesn't seek popularity but the latter generally does. It is easy for anybody to become popular if he has the advantages. When a person has only a few enemies they generally have good reasons for being such. It is found that many a popular man will be very generous in his dealings with people he wants for

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friends but unmerciful when dealing with those whose friendship he doesn't desire. One person may truthfully say of another that the latter may have acted well with nearly everybody else but that he acted meanly with him.



People who refuse to take part in a fight against a public evil with the excuse that it does them no harm, are selfish, ungrateful citizens. It is their duty to help to suppress it, not only for the sake of people injured thereby but for their own, because if the fight were left to those directly injured the evil would gain ground so rapidly that all others would soon feel the effects of it. Were it not that many people, who do not feel that they are hurt by public vices, help to suppress them the world would rapidly drift to a state of corruption. Moreover, many people are indirectly injured by such evils without realizing it.



If a person fails in an undertaking or a profession he is usually given less credit for

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general ability than he deserves and is even apt to get discouraged by underestimating himself.

His failure may be largely due to the misfortune of choosing work to which he was not naturally adapted. While few people are fortunate enough to get work which suits them exactly and which they can do better than any other sort, a large percentage have a considerable amount of natural talent for the branches they choose. Of the people who have not tried a certain line, a very great percentage would be found to have little or no ability for it. The extent to which people would be unsuccessful if all took up work which did not suit them is not generally realized.

Many a person has shown that he is exceedingly clever in some ways and very dull in others. It is common for one to show lack of ability in one line and then turn to another in which he proves he has great gift. It is a mistake to say of one who has always had success that he would have been successful in anything he might have tried, or of one who has never had success that he would have failed in any line.

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Anybody who shows less than average ability at his occupation would likely show much more than the average if all people had to do that kind of work.



There is much difference of opinion as to what citizens of a country should be permitted to vote upon political questions or for legislative representatives. Some people claim that those who do not own a certain amount of property should not have the privilege. Others maintain that any who are unable to read and write the language of the country should be debarred from voting, and some would not grant the franchise to others for various reasons.

Whether any of these should be denied the privilege of voting or not is a question.

There is, however, a class of people who have a lawful but not a real right to use the ballot. They are those who admit or boast that they take no interest whatever in politics or the question upon which they are entitled to vote. The ballots of the disinterested electors may have a great

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amount of weight in a close contest but there are only a few of that class who refuse to vote when the time comes. No person has a just right to help to decide a question, political or otherwise, in which he is not interested.



When two people quarrel the reported reason is very seldom the real one. One person will cause surprise by getting vexed at another about a trifling offence, when in reality he only took that as an excuse to give expression to his dislike for him for which he may, or may not, have good reasons. The hatred may have been caused by envy or by something which could not be given as a reason, or the cause may have been good enough but not of the sort which would be openly accepted by people as a whole.



It is tiresome to hear a man lament about the opportunities he missed to become wealthy. He tells about farm lands, city lots and other property which he could have purchased at trifling prices and afterwards sold

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for fabulous sums. Any man could have made a fortune in that way if he had been a prophet and therefore one man who didn't make it has as much right to lament as another. It should console anybody, with such regrets, to realize that all people who could have made money in that way, but didn't, were just as foolish or unfortunate as he and these include many of the best business men in the country.



Anybody exposes a selfish cowardly nature when he defends a man of no principle with the plea that he always treated him right. He might as well say that he does not care how much injury one person does another, as long as he does him no harm. But as a rule he does not always act strictly upon that idea. If he is afraid of a bad character, or thinks it would be a disadvantage to himself to condemn his bad actions, he will take that excuse, but if not he is apt to talk differently.



A prize fighting champion is honored by many people because he can lick any man of

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his class in the world, but it should be considered that there are thousands of men who could beat him if they had only trained for the purpose. The same holds good respecting championships in many other lines.



A reform which should be made is one pertaining to the willing of property. Many people, especially when in the prime of life, are very neglectful about the making of a will.

When a man with a wife or children dies without a will there is of course no question as to who should get the property if he has any. Furthermore, if he has neither a wife nor children but other near relatives it can be divided without dispute. If, however, he has none of these, the closest relatives, no matter how far distant, can get possession. In that case great trouble nearly always arises, and usually a big part of the estate goes to lawyers and legal officials who take part in settling it.

Frequently, the most displeasing feature of such a case is that some undeserving people are heirs, ones the deceased knew little or

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nothing about and who would not have been given anything if a will had been made.

When a man with no wife, children or relatives nearer than parents, brothers or sisters, dies without a will the property should be taken by the government of the country. If that were law probably such a person would be more apt to have a will made than under the law which exists. A lot of trouble and expense in this regard could thus be saved.



Anybody who cannot read is badly handicapped, but as a rule is much better off than one who can but makes little or no use of the acquirement. One who is unable to read may have a keen desire for knowledge and if so will have a happier spirit, and learn more, than the other who shows that he is naturally ignorant.



Quick temper exposes a dissatisfied, unhappy state of mind. When anybody suddenly gets angry about a slight offence, he thereby shows that he was at the time in

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silent bad humor about something else. If he appeared to be in good humor he was only pretending, for it is unnatural for anybody when in a pleasant mood to get angry about a trifle. Even a bad natured person will endure a considerable offence if it comes when he is in a well pleased state of mind. A person who shows quick temper at almost any time leads a hard life.



When anybody fails in an undertaking there are always people who have never accomplished much themselves, who will readily tell what that one could have done to have made a success of it. It is very easy for anybody to point out the reason for failure after it is made. Many who, after a failure takes place, ridicule the plan which resulted in disaster would have taken this same plan. The way many people of only moderate success criticize the actions of others causes some people to wonder that they have not been marvellously successful themselves.

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It is a great mistake to conclude that a person's capacity for enjoying amusement of any kind is proportionate to his desire to indulge in it. One who is desperately keen for fun may not always get as much pleasure from a desirable pastime as one who hasn't such a craving. Moreover, there are people who could take as much pleasure from questionable amusements as those who indulge in them a great deal, but refrain because they think they are wrong.

While clean sports are of great benefit to humanity and are enjoyed by many of the best of people, there is no reason to think, as some do, that a person who takes no interest in them cannot enjoy life as much as one who does. One may get equally as much pleasure from sources which would give little enjoyment to someone who is fond of sports. There has been many a great man who was raised in a most desirable way, and who doubtlessly enjoyed life but never cared for sports, notwithstanding the best of opportunities he had to indulge.



It is to be regretted that a great many books of descriptive or novel character are very mis-

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leading in certain respects. The faults are probably not due to the author's lack of ability as often as they are to his lack of knowledge of the thing he tries to describe or the life he tries to picture by fiction. Many a book descriptive of a country, its people and customs has been written by a person who merely visited the place. Nobody is able to give a correct description of anything with which he is not well acquainted.

A novelist sometimes bases a story upon something with which he is not sufficiently familiar. It may be very interesting but is likely untrue to life. Before attempting to write a novel which is supposed to describe a certain kind of life he should acquaint himself thoroughly with the situation. Should he purpose basing a story upon life in a factory, a mine, a lumber camp, etc., he should not merely visit the scene, but work there as a common laborer, and if possible in disguise, until he feels sure that he is familiar with all the details.

Faulty descriptions are, however, generally accepted as correct by readers, except by those of experience or those who have been informed of the errors they contain.

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An employee who gets low wages but nevertheless saves some money deserves consideration when he protests against the wage scale. But another getting the same pay and saving nothing deserves little sympathy when he protests, because he is the kind of a person who would likely save little or nothing if he were drawing a big salary.



Farming or business is often given undue credit for enriching people. As evidence that riches can be made by raising grain and other farm products some people will point to a wealthy farmer who commenced farming a few years previous with very little capital. But they fail to point out if it be the case, as it frequently is, that he gained a large part of his wealth from an increase in the value of his land, which he purchased at a low price on easy terms of payment and on which he would have cleared a large amount of profit even if he had not operated it at all. Likewise, many a successful town or city business man has made more money from the

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increase in value of his business and residential property than from his business.



If a person in command of others, whether a parent, foreman or anyone else, enforces strict obedience to himself because he believes in it for the welfare of things concerned, he deserves credit. But if he enforces it to satisfy his own selfish, domineering spirit, he doesn't. It is pleasant to see authority honored, out of true respect for those who hold it but different when it is done from fear.



Many a man has come to the conclusion too early in life that on account of age he has lost a considerable amount of activity of body or mind. He thinks that he is not able to do some things as well as he could when a few years younger. What often causes a man to think so is that he does not feel as much like trying them as he did at one time. He is apt to think when still in his prime that he can-

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not run, or perform such feats, as well as he could a few years previously. No doubt he could not if he tried, but the reason might be that he is out of practice and that his body is affected by years of work. If he would get thoroughly rested and then practice, he might, to his surprise, recover his former activity of body.

Likewise, a business man who in his youth was a successful student is apt to think that on account of age he cannot study the way he once could and likely if he tried would find he could not. But the reason probably is that on account of the interest he takes in his business and other things he does not feel like studying, cannot become interested, and cannot apply his mind to that work the way he could in his student days. If he could only relieve his mind entirely of his business and other cares and could get interested in studying, he might regain his former ability in that respect.

There are people who have had the experience of regaining what they thought were partly lost gifts of both body and mind.

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A student at school or college should not feel badly discouraged if he cannot show much ability to learn. Extraordinary studious gift is valuable, while it is generally an indication of talent to accomplish clever things in other ways, but it is not always so. A person's ability to learn is seldom proportionate to that to produce, and often is far from it. Sometimes one who was exceptionally clever at school and afterwards a prize winner at college shows little gift for anything else, while one who was very unsuccessful at either school or college accomplishes great things later.



Persuasiveness often gets more credit than it deserves. When one person is apparently persuaded by another to do something which he did not intend to do, the fact of the matter generally is that he had a strong secret inclination to do it anyway. For example, when a voter is persuaded to vote opposite to his usual custom he likely had a great notion to do it of his own accord. It is seldom that a person of ordinary brain power is caused to change his mind, entirely on account of the persuasive gift of somebody.

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If the lives of all people were thoroughly investigated it would probably be found that they have been given happiness or sorrow largely as they deserve. While it is seen that some people have by dishonest methods been very successful in some ways, it is frequently found that they have, in other ways, trouble which outweighs the pleasure they get from their success or prevents them from enjoying it. On the other hand it is seen that many people of good principle have little worldly success but very desirable enjoyment in less noticeable ways.

Without taking into consideration the value of an easy conscience, it is found that few mean people appear to have a beautiful carefree home life, like that enjoyed by a large percentage of upright people, whether they have been successful in a worldly way or not.

It is often found that an advantage a person gains in a roguish way becomes at length a great source of trouble to him. The belief that bad deeds will do the doer of them no good but will in the end bring him trouble is held by many people of wisdom. In order to

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have that belief a person does not need to be superstitious for there is everywhere much evidence to show that it may be a reality.

